



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.]

### ILIAD Γ 24

ὥς τε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας.

Apollon. lex. H., p. 754, records the observation of Aristarchus that in Homer *σῶμα* invariably refers to a dead body, while Eustathius in his note to the verse I have quoted gives the counter argument that a lion will never touch a body found already dead, thus forcing a contradiction between Homer and Aristarchus, or showing the ignorance of Homer in regard to lions. A reconciliation has been attempted by practically all commentators. Of these I select two as typical: Naegelsbach, "Unter *σῶμα*, welches der Dichter nur vom todten Leibe braucht, denken wir uns ein vor kurzem angeschossenes, eben verendetes Thier. Denn die Situation ist einer noch andauernden Jagd entlehnt. So löst sich das alte Bedenken, dass der Löwe kein Aas fresse." The accepted theory is well expressed by Professor Sterrett in his note to the passage in question: "When not in captivity the lion eats only fresh meat recently killed by himself, not what he finds dead. But here he lights upon a stag or goat just killed by hunters and, driven by his hunger, he seizes and devours it in spite of dogs and huntsmen. The lion was not native to Greece and Ionia, and Homer may have been ignorant of its habits." Mr. John T. McCutcheon (*In Africa*, Bobbs-Merrill, Indianapolis, 1910), gives with knowledge from personal experience the methods of hunting African lions, two of which (pp. 327 ff.) consist in using the dead bodies of animals to lure the animal within range of a concealed hunter. He repeatedly shot lions or knew others to shoot them which were devouring such carcasses. Mr. McCutcheon assures me that he frequently knew of lions in their native haunts devouring putrid bodies when an abundance of game was easily obtainable. It is very evident that in this case a criticism of Homer and Aristarchus has been built on absolutely false premises. The verse in Homer then means exactly what it seems to mean; dogs and hunters find the lion for which they were searching, but because of its hunger and joy in finding a dead beast it continues, heedless of them, to devour the carcass.

JOHN A. SCOTT

### CAESAR B.G. III. 22

Cum sexcentis devotis quos illi soldurios appellant quorum haec est condicio uti omnibus in vita commodis una cum iis fruuntur quorum se amicitiae dediderint, si quid his per vim accidat, aut eundem casum una ferant aut sibi mortem consciscant: neque adhuc hominum memoria repertus est quisquam qui eo interfecto cuius se amicitiae devovisset, mori recusaret.

This account of the *soldurii* is especially interesting at present because of archaeological discoveries in the territory of the Sotiates, as reported in the press.

It is usual to compare an Iberian custom given in Plutarch *Sertorius* 14:

ἔθους δ' ὄντος Ἰβερικοῦ τοὺς περὶ τὸν ἄρχοντα τεταγμένους συναποθνήσκειν αὐτῷ πεσόντι καὶ τοῦτο τῶν ἐκεῖ βαρβάρων κατὰσπεισιν ὀνομαζόντων.

It must, however, be perfectly clear that the two customs are vastly different. The ἔθος Ἰβερικὸν is nothing more than that each leader had a devoted body-guard, under religious obligation to protect his life at the cost of their own. Caesar knows of a similar practice among the Aeduans, *B.G.* vii. 40.

Litavicus cum suis clientibus quibus more Gallorum nefas est etiam in extrema fortuna deserere patronos, Gergoviam profugit.

Dio Cassius liii. 20 tells us of a certain Sextus Pacuvius—if that was his name—who with some companions, consecrated (καθοσιώσασθαι) themselves after the Iberian manner to the protection of the life of Augustus.

In our passage a very different set of facts is presented. Every one of the *soldurii* is bound to some other by ties of "friendship," which possesses in this case a religious sanction and involves the necessity of living under precisely the same conditions as the "friend" and dying with him.

The confusion of this custom and the Iberian custom recorded by Plutarch and Dio probably goes back to Nicolaus of Damascus, as quoted by Athenaeus vi. 249 B. Nicolaus calls them σιλοδούρους—a word which he translates by εὐχολιμαῖοι. He goes on to say τούτους δ' οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντας. Both statements are then further expanded. The σιλόδοιοι wear the same clothing and live in the same way as their lord and follow him in death, even if the death is a natural one.

As Nicolaus is expressly referring to the Adiatunnus incident, he evidently has the passage in Caesar before him—a conclusion strengthened by the words καὶ οὐδεὶς εἰπεῖν ἔχει τινὰ ἀποδειλιάσαντα which are plainly based upon the *neque adhuc hominum memoria* of Caesar. His additional statements are, therefore, only a rhetorical explanation of the passage in the Gallic War, further modified by a contamination of the well-known Iberian custom with the unique one recorded of the Sotiates. It may further be noted that his εὐχολιμαῖοι, which he later paraphrases by εὐχὴν ποιούμενοι (he borrows both the word and its significance from Herodotus ii. 63, where εὐχολὰς ἐπιτελούντες and εὐχολιμαῖοι are used interchangeably) is not an especially good translation of *devoti*.

A custom in almost every detail similar to the *soldurii* exists, curiously enough, among many tribes of North American Indians. Prince Maximilian von Wied in his *Reisen in Nord-Amerika* mentions many instances. Mr. Jones found it among the Sauk and Foxes. I am informed by my brother, Dr. Paul Radin, whose monograph on the Winnebagoes is shortly to appear, that among the Winnebagoes every father selects for his son a "friend" of about the same age. These "friends" are regarded as more closely related than brothers and share everything they receive. If one of the two is killed on the war-path, the other cannot return to his tribe.

MAX RADIN

NEWTOWN HIGH SCHOOL